

THE LEISURE HOUR.

A FAMILY JOURNAL OF INSTRUCTION AND RECREATION.

"BEHOLD IN THESE WHAT LEISURE HOURS DEMAND,—AMUSEMENT AND TRUE KNOWLEDGE HAND IN HAND."—*Corper.*



RE-ENTER LAURA LOFT AND MYRTLE.

LAURA LOFT.

A TALE OF WOMAN'S RIGHTS.

CHAPTER VIII.—"THE FAMILY" IN ENGLAND.

"CLARA, did you see that case of a woman separated from her husband running into debt to a considerable amount in Brighton, where he had not put up a notice prohibiting trust (not being able to follow her into every provincial town, of course), and the

poor fellow was compelled to pay it, and mind you, not for necessities but what I call luxuries?"

Mr. Leporel asked this not very clear question, but got no answer, for Clara was busy writing.

"I say, talk of women's wrongs, the wrongs of men are greater—yes, greater. The laws are most iniquitous, they are indeed."

Still no answer beyond a smile.

"There was a case in October last year of a poor fellow, a waiter, who gave his wages to his wife for

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PRICE ONE PENNY.

the maintenance of the house. What did she do but put a great part of it into the savings bank in her own name, and then, under a protection order, got it out, which order the magistrate refused to set aside. When it was brought into the Westminster county court, his honour said it was a very hard case upon the husband that he should be deprived of his earnings that way, but he was obliged, in conformity with the Act, to make the required order. What do you think of that?"

"Oh, Charles, I shall never finish this," said Clara.

"I'll tell you what, Clara, there might be some justice in this Act if it formed part of a code reconstructing the whole law of husband and wife, but standing by itself, it is purely a piece of class legislation, a law subverting the established relations of man and wife, for the supposed benefit of a limited number of women."

"Are you speaking of the Married Woman's Property question, Charles?" asked Clara, laying down her pen, for she had finished.

"Of course I am," he replied.

"But you are not married?"

"No, and I think I never will be; far be it from me to deny protection to the weak, but we must beware of changes that would tend to upset family life altogether by annihilating the authority of husbands and fathers, and I am pretty sure that if some such schemes as are now afloat are carried out, the 'family' will be destroyed in England,—farewell to home happiness and the decencies of life!"

"Oh, Charles! but you need not look so fierce at me! Mr. Gray and I got on beautifully, and no one can be more decided than he is against innovation."

"You are reasonable, I know, but some you associate with are— Well, temper is too valuable to be thrown away on such a subject. Have you seen this Miss Loft yet?"

"No, Myrtle wants to introduce her to me, but I fancy Mr. Davenant won't let her invite her now she has openly joined the ranks of Lady Mildwater."

"Poor Myrtle!" said Mr. Leporel, with a smile of pity.

"Yes, very poor," said Clara.

"Carlton is too hard on her, a great deal," he said.

"Entirely her own fault," replied Clara; "her case deserves quite as much censure as pity; she ought to hold her own, and then he would not tyrannise. A spoilt husband is worse than a spoilt child."

"You should see Miss Loft, you would do her good," he remarked.

Clara smiled and shook her head. "You all tried to do her good, and sent her away more settled in evil than ever."

"Clara, they are coming up the walk—Myrtle and Miss Loft," cried Mr. Leporel, standing aside from the window. "Now, just notice the line of her profile; if there were a little more of the woman—more tenderness—in her face, she would really be very—ahem!"

Footsteps on the stairs made Clara close her desk and cut short Charles's speech; and when the friends entered they were both in an attitude ready for their reception; in fact, Charles opened the door to admit them.

"We were talking of you not many minutes since,

Myrtle, and hardly hoped that you would make good the old saying by gladdening our eyes," he said.

Myrtle explained that Laura had called on her that morning to ask her advice on domestic matters, and she had returned with her into the town, hoping to have his escort back.

After a little desultory talk which promised no interest, Mr. Leporel said:

"This sister of mine, Miss Loft, sees eye to eye with you in the cause so happy in your approval."

Laura's cheek flushed, which, the artist could almost have told her, improved her greatly; he put it down, and so did the others, to pleasure at finding a sympathetic heart; but it arose chiefly from the discovery of the relationship between Mr. Leporel and the "Clara" of whom she had so often heard. More than once the question had been on her lips, "Who is Clara?" but she dreaded to betray an interest which, even to herself, she could scarcely admit that she felt, and had resisted the impulse.

The conversation went on most felicitously. With a radiance that added to her attractions, Laura spoke warmly and with evident heart interest, while Clara acquiesced, or mildly, but steadily, differed from her.

"You were not at the meeting," said Laura; "you lost much."

"Not without some gain, perhaps," replied Clara. "I dislike the meetings, and think they are rather injurious to the cause than not; the speakers get excited, and say things that are easily turned against them. One of the most complimented speakers admitted frankly that she 'gave up reason altogether; and as on the mere ground of logic the movement is not strong, her appeal on woman's behalf would be rather to the feelings than to the intellect.'"

"Hear! hear!" cried Mr. Leporel; "she was a nice girl, depend on it, and told the truth in her simplicity. I'm sure it wasn't Lady Mildwater."

"No; I hope there are not many ladies, old or young, that accord with her," said Clara.

"Loving the cause, it is scarcely right to decry its friends, especially—" Laura said, and stopped short, her eyes glancing at Myrtle, who answered vehemently:

"Dear Laura, I can't dislike her more than I do."

"No, and I dare say if poor Tony dared to tell the truth he would say the same," said Mr. Leporel, laughing as he called to mind his last interview with "poor Tony." "But, avoiding personalities, Miss Loft," he continued, "which are, I was going to say, women's arguments, but I'm very glad I didn't, just let us look at this Woman's Property question, of which Clara and I were talking but now." He then repeated the grievances he had stated, and his remarks on them.

Laura listened with downcast eyes, and he added: "There can be nothing worse in a family than 'yours' and 'mine'; all should be 'ours.' Whatever social arrangements may be expedient, to prevent abuses, such as marriage settlements and the like, God's law made husband and wife one, and any violation of this principle brings its own punishment in the shape of discord and disunion."

"Charles is so seldom so eloquently earnest, I don't like to interrupt him," said Clara, smiling, to Myrtle.

And Charles, being really in earnest, went on, not heeding her. "I tell you, Clara (though you are really more reasonable than most of your party), that, through the world's history, where barbarism has been

the strongest, the family tie has been most desecrated; the law recognises the 'family' as one, it can have but one representative; the husband is the protector and bread-winner, and is the natural head or representative of the institution. That is my view of the case. I don't pretend to be a divine, but I have my eyes open, and I see that in the breach of this, as in all his other laws, God vindicates his authority with retribution."

"Hear, hear!" cried Clara, laughing.

"I am right," said Charles; "and those who would destroy the symmetry of God's laws are—" He snapped his fingers, not having words equally expressive of disgust to convey his meaning.

"Putting Miss Loft and me among them?" asked Clara.

"I never put any one there, I would take out any I cared for," said Charles, seriously.

"One thing, Mr. Leporel," said Laura, who had been listening gravely, "you do not uphold the right of this 'representative' to tyrannise over the wife?"

"I think a tyrannical husband is as despicable as an enslaved one, and a woman that respects her husband will show it by 'holding her own,' as Clara calls it." As he said this he looked so fixedly at Myrtle that she felt his meaning.

"But there are so many ways in which women are suffering: there are no honourable vocations open to them, property alienated in favour of sons, and so on," said Laura, her own injuries rising before her.

"I don't dispute that there is much that wants mending, only that it must be done very cautiously, not making too rigid rules, but leaving room for equitable consideration of special cases. But, in truth, I have said all I know and mean on the subject, more especially as another much more strongly interests me at this moment."

He looked so intently at Laura as he spoke, that the eyes of the others were directed to her. "After having fought you so unmercifully, may I ask you a great favour?—one which I never could have got courage to ask, but this subject has carried me into a fit of enthusiasm, and I feel bold enough for it."

Myrtle looked amazed at Clara, who smiled, for she guessed what was coming.

"I may out with it, then," said Charles; "I am painting a grand historical picture, and your face, as you looked when you were talking to Clara, would be the making of it. I dare not ask, I have only told you. Intellectual models are next to impossible to get, and I have painted Clara till she is familiar to the public; and Myrtle," he added, "Myrtle made me a beautiful 'grace.'"

"Miss Loft, don't say yes," exclaimed Clara, "you don't know what a terrible thing it is to 'sit.' He will beguile you into hour after hour, as he has often done me, and made me break engagements without remorse. I really wonder at his temerity in asking."

But Myrtle, who thought Clara's society would be useful to her friend, and knew she would always be with her in the studio, assured her it was not so bad; that she had found it very amusing, and always got away by the time she had promised Carlton. So it was settled (for Laura's heart had consented with a flutter of pleasure from the first) that she should gratify Mr. Leporel, who, highly delighted with the concession, declared his picture would be a grand success, and the laurels he would lay at the feet of the "Queen of Models."

"Ah! he always called me that when I was getting tired, Miss Loft," cried Clara, laughing.

That evening Laura sat musing in her room—a very different one from that in which we saw her at the opening of our tale, when she was writhing under the torment of disappointed pride. It was small and poorly furnished, for although she was independent she was not rich, and her inexperience made her fearful of overtaxing her means. She had discovered the magnitude of what she had pledged herself to. She had undertaken the future of a young girl so ill-trained and educated, that it was difficult to see any path promising respectable competency for her. Aline was most amiable, deeply sensible of her deficiencies, and painfully alive to her situation. Nothing but her mother's peremptory command would have made her submit to it. She felt as if any work would be sweet which would enable her to stand between her family and the world, or, at least, give her the bread of independence. Laura had begun a course of instruction with her which was to fit her for a governess; but either her own power of learning was far beyond that of imparting, or poor Aline was most dull and incapable. The thought occurred to her that, as her portfolio showed she had taste at least for drawing, and had pursued it industriously, it was possible she might become an artist, and she was planning how to put the subject to Mr. Leporel, when sitting to him the next day, without betraying her anxiety as to her responsibility, when the landlady informed her that a person named Batts wanted to see her.

Mrs. Batts, being ushered into the room, made a profound curtsy, and apologised for calling at so late an hour. "But people as works for their living hasn't a chance of choosing, you see, miss."

Laura assured her she excused the hour, and Mrs. Batts began again and opened her mission about the "sofy."

"You see, miss, to-morrow's the first day of the sale at their house" (jerk her thumb as if at Aline, who, she knew, was on the premises), "and I'm so afraid it'll be caught up, being so 'andy a little thing, and comfortable, that I thought I'd go and see after it; and if it goes cheap, why I should be glad to get it."

"But will you not waste more in the time you lose than you would save in the price?" asked Laura. "Why not get another couch at a shop?"

Mrs. Batts explained that it was on that very couch Mr. Beverley had died, and added: "You may think, miss, the poor lady will be very consoled and comforted having it to remember her trouble by, besides it being a good shape and easy in the springs and very shabby in the covering, as'll make it go cheap, and I can soon make it look quite handsome and cheerful with a trifle."

Laura advanced the money, though she could ill spare it, and Mrs. Batts, in the overflowing of her gratitude, hoped, among other things, that she had had good news from home, and "as they was all well." Laura coldly answered she had not heard lately.

"No, miss, maybe not, and I dare say it's Mr. Loft being so bad in his sperrits as keeps him from writing, and your ma is took up with Master Tommy and fretting, and that; there's nothing so bad for the sperrits as fretting. I was used to say to poor Batts, 'If you go on a worritin' of me in that way,

I shall be all skin and bone, and you'll have to bury me."

"Have you heard lately from Hurley?" asked Laura, with a little heart-smiting, for she had never condescended to write since she had, as she styled it, been "exiled from her rightful home."

Mrs. Batts fumbled in both her pockets and emptied out the contents, among which was a packet of gingerbread for the two little girls "as slep' over the kitchen," before she found the letter which she at length produced.

"Yes, miss. I got a letter from the shepherd's son, John Scott; you know him, miss? Of course you do, and everybody at Hurley; and he wouldn't have writ to me if he hadn't a had summat to tell me; so, for that reason, I was struck when the post-man gave it me, and John not writing very clear, it took me a deal of time to make out, and I know'd it couldn't be about poor aunt, for all he's sure to put her into every letter, he remembers her so."

While she was talking, Laura opened and read with difficulty John's letter, and giving it back said, with some hesitation, "I didn't know my father was ill."

"No, miss, I dare say, but let us hope it'll end favourable, as I said to Mrs. Beverley when he was a dying, poor man, and never lived to come out of the fit."

Laura looked troubled; the letter imperfectly conveyed the idea of her father's having had a seizure of some kind, but it was so indistinctly put she could not understand it.

"I trust my father has had no fit," she said, looking again at the letter.

"No, miss, very like not, but by John's way it seems so; and him being of that kind, as you may say, and fretting a deal, why there's no knowing, and as I says to poor Batts often, never meet troubles half way, and that's the best way of looking at it; but I never heard as fits was in the family, only the old Mr. Loft, your grandpapa, died of one."

Laura changed colour; but hastily turning from the subject, asked her if she were still working at Sir Tony Mildwater's.

"No, miss, I've done the curtains, and there's no more jobs; but Sir Antony's things wants looking to, he says, so I doubt my lady will let him send for me; and I hope she will, poor gentleman; it's hard him finding all the money and never having a penny of it, isn't it, miss? But when all the women is put right, as my lady says, I shouldn't wonder if she'll be more at home, and seeing after things, and not putting the baby on him, and his stockings in holes, and I'm sure you hold with that, miss, as was always so fond of your pa."

Laura was a little shocked at this and a few similar remarks, the more so as Myrtle had told her that Lady Mildwater was squandering away the money she had married, while the nominal husband was left uncared for and neglected. She was also troubled about her father—to be sure he had Tommy! She tried to stifle conscience with this, but she had a very restless night—the problem of Aline's future making up the catalogue of spectres that troubled her.

Aline, the source of so much of her perplexity, was also occupied by sad and anxious meditations. The shadow which her father's death had cast on her path seemed to deepen, and the happy "fortune," as it was considered, of Miss Loft's friendship and help was to her a yoke of insufferable weight. She had a

high spirit, and her naturally amiable temper was not sufficient to enable her to bear calmly the state of dependence into which she had fallen.

Laura would have shrunk with pain from the idea of making her in the least degree feel her position; indeed, to do her justice, she did not realise that the poor girl was in any way her debtor; but the haughty air with which she listened to Aline's replies when she endeavoured to indoctrinate her with respect to her all-absorbing subject, a subject wholly distasteful to her pupil, made the heart of the young *protégée* rise against the thralldom and humiliating circumstances in which she felt herself, and she ardently wished that her patroness would, if she must adopt one of her family, take another in her place—a place envied, she knew, by all her sisters.

While Laura was revolving, in much inquietude, the various matters that pressed on her mind, Aline stood by the window of her little room looking out on the street, now brighter in the moonlight than it ever looked in the day. The windows of the opposite houses were all curtained or shuttered, and passengers had ceased to break the silence of the night. The chimneys of the house in which her father had died were dimly visible, for the house stood on a height close on the borders of the town. The brief interval that had elapsed since his death, what wonderful changes it had wrought for her! A sudden fall from affluence and ease, from a life of pleasure and plenty to one of orphanage, poverty, care, and humiliation. She wearied her eyes in trying to make out the old scene of her former existence. Unable to appreciate justly her father's grave mistakes and faulty negligence in betraying the interests of his family, she thought only of his unflinching kindness and indulgence, and the tears streamed plentifully down her fair face as she dwelt on his ever-ready acquiescence with his children's wishes. Her mother had always been "easy" with them all; but she was too self-indulgent to give her any ascendancy over their hearts. What did not interfere with her own gratification she was always ready to give or allow to them; but not an idle pleasure would she sacrifice, nor one effort of self-denial make, for their interest or enjoyment. Aline bitterly regretted the share she had had (as she thought) in her father's death. Anxiety, she had been told, had greatly accelerated it, and she remorsefully charged herself with having increased his cares when by a little sympathy she might have lightened them. "If I had known!" she sighed out as she again and again dried the fast-returning tears. "Well, I must do what I can now for mamma; but oh! if I could but bring my poor dear father back, how I could work and go without things—things that I thought I *must* have then! Anything would I do or bear to give him comfort! Selfish men, indeed! I wish Miss Loft would remember how selfish women can be!"

TRAINING FOR THE SCOTTISH MINISTRY.

IN a previous article* we gave some account of the Scottish Universities, which have occupied so important a place in the history of the people. It may interest many readers to hear something about the training of students for the ministry, the Kirk being another very important element in Scottish

* See "Leisure Hour" for Jane.

history and character. We direct attention mainly to the Scottish Presbyterian churches, which under various names and conditions—such as Established, Free, and United—embrace the vast bulk of the Christian Community in the north. The ministers of the Episcopal communion have much the same training as those on the south of the Tweed, while none of the minor sections of the Christian Church have numbers sufficient to provide any special institution for ministerial education.

Scottish Presbyterianism has always been favourable to popular education and intelligence. John Knox saw clearly that Protestantism generally, and Presbyterianism in particular, required an educated people and a well-trained ministry. Hence his enlarged views in regard to a national system of schools and universities, which have only been partially realised in Scotland up to this day. Yet to his energy and sagacity the Scottish people mainly owe that system of education which has raised them so high in the scale of nations. He wanted not only a good elementary school in every parish, but a superior grammar school in every important provincial town, in which pupils might be thoroughly prepared for the national universities. In time all the Scottish parishes had their schools, poorly endowed, yet not inefficient; but provision was never made for the institution of a proper number of grammar schools, and the universities were never fully equipped for all the purposes of high academic education.

Yet from the period of the Reformation the Scottish Presbyterian Church, in all its branches, has never wanted a thoroughly educated ministry. In Knox's time the Reformed ministers, as a class, were far superior in scholarship and theological training to the Romish priests whom they had supplanted. Among the humble Presbyterian ministers classical, philosophical, and theological learning was highly valued and successfully cultivated. That consummate scholar, George Buchanan, shed the lustre of his genius on the Protestant cause, and did much to advance the interests of learning in his native country. Andrew Melville, who stands next to Knox on the roll of Scottish Reformers, was one of the most learned and accomplished men of his time. He was renowned as a scholar in France and Switzerland before he flung his energies into the cause of the Reformation in Scotland. Many of his contemporaries almost equalled him in scholarship, and well sustained the reputation of Scottish Presbyterianism. His nephew and pupil, James Melville, was a man of fine accomplishments and an ornament of the Presbyterian ministry. But even in the earlier periods of the Presbyterian Church of Scotland its ministers were invariably men who had been thoroughly educated in the national schools and universities. As a rule they graduated in Arts, and many of them acted for a time as regents or professors in the chairs of Philosophy and Theology.

Scottish Presbyterianism has unfortunately been split into a variety of sections, but no section of it has for a moment dispensed with a learned ministry. In the days of Knox, Buchanan, and Melville, down to the present time, the ministers of all the Scottish Presbyterian churches have been university men. Some of these churches have been sufficiently small and poor, but they have never lowered the standard of attainment in the training of their ministers. That standard has always implied a four years' attendance on the curriculum of Arts in one of the universities,

and a course of theological study extending over a similar period. Thus a "burgher" or "anti-burgher" minister of last century, though he never could expect anything but the humblest income, was a man who had dedicated eight of the best years of his life to the study of classical literature, philosophy, and theology. Many a Scottish dissenting minister, supported by a congregation of peasants, has had as much learning as might have adorned a bishopric, or won a respectable name in literature. Then Scottish Presbyterian ministers of all denominations have always had the advantage of a systematic training in theology. They have uniformly been required to study theology as a science, and also the chief branches of learning, such as Hebrew and Church History, with which theology is connected. Four college sessions devoted to the Evidences of Christianity, Systematic Theology, the Hebrew language, and the History of the Christian Church, have served to furnish them with that sacred learning which is fitted to form worthy preachers and champions of the faith. Thus, if Scotland has not produced so many great divines as England which possesses such richly endowed universities and so many ecclesiastical prizes, she has always had the benefit of a working ministry as well trained and intelligent as any in Europe. She has never been able to offer any great amount of "learned leisure" to the graduates of her Universities; but her ministers, well enough equipped for parochial work, have, at but little cost, rendered her, by lives of faithful toil, services of the highest moral and spiritual value.

That the Scottish people have done well in insisting upon their ministers being university-trained men can admit of no doubt. It has often been observed that there is something in university training which no other kind of education can supply. Personal and provincial peculiarities of a more or less injurious tendency get corrected at the university; and there also, by means of a generous rivalry, and a useful collision of intellect with intellect, the minds of studious young men acquire that enlargement, acuteness, and *balance* which are scarcely to be acquired anywhere else or in any other way. Then, also, it specially becomes the ministers of a Protestant church to be versed in the use of those intellectual weapons, and in the applications of those branches of learning, which the universities best supply. The Presbyterian ministers of Scotland, receiving first a liberal education as students of Arts, and afterwards a special training in the Theological Halls attached to the universities, have, as a body, acquitted themselves well in their sacred calling, and commanded the thorough respect of their countrymen. In Scotland, though there have been periods of religious declension, such as the latter part of the eighteenth century, the great doctrines of the Protestant religion have been preached and maintained more generally and successfully than perhaps in any other country. The common people have also been instructed from the pulpit with singular care in the doctrines and precepts of the gospel, and have shown a better acquaintance with divine truth than is found anywhere else in the same class. They themselves know well what they owe to their ministers, whom they cannot despise for their want of learning, and who cannot be dismissed from their office after a more or less brief term of service.

Theological learning in Scotland was never in a

better condition than it is at present. The Free Church, under the auspices of Drs. Chalmers, Welsh, and Cunningham, took the lead in extending and improving the theological curriculum; and her College at Edinburgh, in point of equipment, is certainly not surpassed, if it is fully equalled, by any other in the country. The other colleges at Glasgow and Aberdeen are also admirable institutions, presided over by first-rate men, and conducted with great energy. The Established Church has also of late been specially roused to honourable rivalry in the matter, and the Theological Halls attached to the universities for her peculiar benefit have been greatly improved in their professorial appointments and methods of teaching. That other flourishing Communion, the United Presbyterian Church, has also a Theological Hall well supplied with able professors. The names of two of them, Dr. Cairns and Dr. Eadie, are favourably known in all the churches. Among the small Presbyterian bodies in Scotland, the Reformed Presbyterian stands pre-eminent for the accomplishments of its ministers. One of its professors, Dr. William Goold, editor of *Owen's Works*, is well known beyond the bounds of his own country. But even in the smallest fragment of organised Scottish Presbyterianism there is a Theological Hall, with at least one professor, who is usually a man of real and varied learning.

The history of the Presbyterian ministry of Scotland abounds in instances of humble piety and worth struggling victoriously against adverse circumstances to positions of honour and influence. For a considerable period after the Reformation, and even down to the middle of last century, a great number of the Scottish ministers were connected by birth with the gentry or even the nobility. Andrew Melville, Robert Bruce, James Guthrie, and many of their contemporaries, were men of "good family," and no strangers to the high places of the land. But as, in course of time, other openings for younger sons were found in mercantile or professional life, the ministry of the Church ceased to be looked upon with favour by the landed aristocracy. The ranks of the ministry meanwhile began to be filled up from the humbler classes of society. By means of the parish schools many sons of small farmers, cotters, or village tradesmen, got an education that fitted them for the university. The heroic and successful struggles of many of these humble scholars peculiarly adorn the annals of the Scottish peasantry. Hundreds of excellent Presbyterian ministers, during the last hundred and fifty years, have risen literally from the ranks, and, though born in clay-built sheds, have ended their honoured lives in comfortable manse. The lives of most of these men, could they be written, would form most instructive and inspiring records of honest poverty struggling upwards under the greatest difficulties. No country can be compared to Scotland for the number of men who have raised themselves from a humble station to places of honour in the Church or in the State. This feature of Scottish history is largely due to the parish schools of Scotland; but perhaps is still more due to the native energy of the people, and that intellectual yet spiritual form of Protestantism with which they have so long been favoured.

We shall give a typical specimen of a Scottish youth who, though born in almost the humblest walk of life, fought his way up to the office of the Christian ministry. He was the son of "poor but pious

parents," his father being little above the position of a farm labourer. Sent to the parish school, where the fee even for Latin and Greek was never more than five shillings a quarter, he soon showed superior parts, and made rapid progress in the ordinary branches of learning. The schoolmaster declared to his parents that they ought to "make a scholar of him." The lad, fired with a noble ambition, rejoiced at the idea, and his worthy father and mother determined to pinch themselves, and even their younger children, to keep him several years longer at school than they had intended, and to buy for him the necessary Greek and Latin books. When at length his classical education at the parish school was finished, the difficulty was how to find means to send him to college. At the very lowest calculation twenty pounds would be required for the first college session; but such a sum his parents found it impossible to raise. Though only fifteen years of age, he gladly accepted the situation of assistant in a parish school, and managed further to gain a few pounds by giving private lessons to the children of several neighbouring farmers of a better class. Denying himself everything in the shape of luxury, living on the simplest fare, content with the plainest clothing, and working hard by day and often far into the night, he managed in the course of the year to scrape together some £15. To this his frugal father added £5, which he had long kept as a little hoard for some extraordinary purpose. On the strength of this £20 the young scholar, rather tall for his years, but somewhat raw and ungainly in his figure, determined to enter as a student in the University of Edinburgh. His box, containing his few clothes and books, and as many homely provisions as his mother could stuff into it, was despatched by the carrier, and he set off on foot for the Scottish capital. He had to sleep a night by the way, but his travelling expenses did not exceed three shillings.

The fees of the two classes which our student had to attend in his first year amounted to about £6 10s., and nearly another pound had to be spent on second-hand books. He had arranged to occupy the same lodging with a student from a neighbouring parish, fully as poor as himself. The room cost each of them three shillings a week, and provisions came to about five shillings or six shillings more. The weekly bill of each was seldom so much as nine shillings. But they prosecuted their studies with great vigour and success on their plain and somewhat scanty fare, remembering, perhaps, at times, the line of Milton:—

"Spare fast that oft with gods doth diet."

Our student, in spite of the disadvantages of his country education, stood high in both his classes, and carried off a good prize in one of them. Returning home with honour at the close of the session in the month of April, he soon obtained another and better situation as assistant in a school, and also a number of private pupils. Next November, when the new college session began, he proceeded to Edinburgh to resume his studies, leaving his duties in the school to be performed by another young man who was following his steps, and was bent on a similar career. During this second session he procured, through the favour of one of the professors, a few hours of private teaching, which, though interfering somewhat with his own studies, added considerably to his ways and

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means. After this, his feet being fairly on the ladder, he gradually rose from trying poverty to comparative comfort, but not without constant diligence and self-denial. After passing through the curriculum of Arts with distinction, he entered the Divinity Hall, and soon attracted the favourable regards of the theological professors. He was noted as much for his sterling piety as for his excellent scholarship, great industry, and uniform good conduct. Before his theological curriculum of four years was ended he received the situation of tutor in a distinguished family, where he acquitted himself well, and was kindly treated. He was now able to repay his parents for their expenditure on his education, and to help his young brothers and sisters to get on in the world. He also rendered effective assistance to several students in his own native district who had been inspired by his example. In due time he was licensed by the Presbytery as a preacher of the gospel, and not long after he was presented to a vacant parish with the hearty approbation of the parishioners.

The student who had thus struggled upwards mainly by his own talent and merit, turned out a faithful and popular parish minister. Distinguished as a gentleman and scholar, he rejoiced above all in preaching the gospel, attending to his pastoral duties, and taking his share in the management of ecclesiastical affairs. In the General Assembly he was always listened to with respect, and his opinion never failed to give weight to the side he espoused. He received the degree of Doctor of Divinity, but never ceased to approve himself a hard-working minister.

This is but one instance among very many of humble merit achieving the honours of the Scottish Presbyterian ministry. Hundreds of ministers in Scotland have had a similar, or even a more striking history.



The Felled Tree.

REMBLING shadows, scattered gleams of
glory,
Where the summer sunlight falls and
breaks
Over wrinkled roots and branches hoary,
Dropping here and there in golden flakes.

Diamond dew upon the hawthorns twinkle,
Merle and mavis pipe their mellow lay,
And like fairy chimes the sheep-bells tinkle
Faintly from the pastures far away.

Low it lies—the stately forest giant,
Stretched upon the ferns and grasses sweet;
All the winter long it stood defiant
Of the bitter blast and driving sleet.

All the winter long it bore the burden
Of the frozen snow-flakes chill and white;
Waiting calmly for the summer's guerdon,
Dancing leaves, soft wind, and golden light.

Wild March breezes sang and whistled loudly,
April smiled, and wept her silver tears,
Bright May blossomed,—and the tree stood proudly
Robed in "living green" among its peers.

June's blue heaven shone upon her roses,
Larks trilled high above the growing corn;
One sweet day in song and perfume closes,
And the tree lies low at early morn.

Smitten by the axe, and cleft asunder
In the gladness of a summer hour;
Did it bear the storm and brave the thunder
Thus to perish in its day of power?

Better thus to die than live forgotten;
Better fall while trunk and limbs are sound,
Than endure for ages, seared and rotten,
As a cumberer of God's fair ground.

Not in pity of thy fallen beauty,
Should we mourn for thee, oh, forest friend;
May our lives like thine be strong in duty;
May we make like thee a noble end.

SARAH DOUDNEY.

OUR IRON ROADS.

XVII.—CONTINENTAL RAILWAYS.

WHILE there are respects in which Continental railways do not compare favourably with our own, there are some arrangements in connection with them which might with benefit be introduced into this country. The carriages are on many of the lines far superior to those used in England. In Germany, for instance, the second-class carriages are quite equal to our first. Ladies' carriages are attached to nearly all the trains, and fares are about half those charged on our lines. In Switzerland, the first-class carriages are luxuriously fitted with tables, looking-glasses, foot-stools, and other conveniences. The fares generally are very low. In Belgium, where there is not a town or village of any importance without railway accommodation, the fares, for long distances, are, for first-class passengers about halfpenny per mile, second-class one-third of a penny, and third-class a farthing a mile, being about one-fifth the rate charged in England. In this prosperous country of Belgium the telegraph system is admirable, the charge for a message of twenty words to any station being only 50 centimes, equal to 5d.

On some of the Continental railways travellers are often put to great inconvenience at the stations. In France this is especially the case. Passengers are kept outside waiting-rooms exposed to the weather, and at other times cooped up until the time for the train to start. No one is permitted to enter a waiting-room without a ticket, which is very often not issued until within fifteen minutes, sometimes only five minutes, before the departure of the train. On some of the railways the guard rides on the top of the carriages, and during the journey examines the tickets. This plan is a good one, as it not only saves time, but is the means of detecting dishonest persons in their attempts to defraud the company. On some railways abroad the fares are legibly printed on the tickets, a system which might with advantage be introduced generally into our own country.

The Righi Railway, on the Lake of Lucerne, may be referred to as a marvel of railway enterprise. To make a line to the summit of a high mountain could

certainly have been no ordinary undertaking. The trains consist of a single carriage and locomotive, the former resembling the London Tramway cars. The engine has the appearance of a huge iron bottle, the boiler and chimney of which lean to one side as if about to fall. This is so arranged to meet the difficulties of the ascent. The carriage is propelled instead of being drawn, but in the descent the locomotive precedes the carriage, acting as a powerful brake. Midway between the rails is an iron ladder, up which the engine climbs by means of a cog-wheel fitted below the floor. The train proceeds at the rate of seven or eight miles an hour, and a way-watcher precedes it to remove obstructions. The railway goes in an almost continuous and direct line, not, as might be imagined, by a zigzag route up the mountain, the view of the surrounding country extending in interest as the height increases.

XVIII.—AMERICAN RAILWAYS.

Our American cousins, with their 60,000 miles of railway, sufficient to twice girdle the earth, are not less advanced in matters pertaining to railways than they are in other departments of the commercial world. The progress of railway enterprise in that country has been really wonderful. In 1832 only 131 miles existed; in 1852, 11,027 miles had been made; and at the commencement of 1872 they had 62,647 miles, representing a capital of £663,750,000. The average cost of constructing American railways is about £10,000 per mile, while in Great Britain it amounts to £35,000. It may be that in America the lines are too lightly and hastily constructed, and are in many respects below the English standard; but if it be true that American railways cost too little, those in Great Britain cost too much.

In many of the large cities of America the lines run through the main thoroughfares—a great advantage, inasmuch as the waggons of goods can be detached from the train at the doors of the warehouses. Americans pay great attention to the comfort of their passengers. The carriages are usually made to carry fifty persons. They have a door at each end, and the seats are placed at right angles on each side. The car also contains a stove, washing-room, and filter with iced water, and boys walk up and down the carriages with books and newspapers. The carriages are all of one class—no first, second, and third as we have—an arrangement which would not be agreeable to some of our fine English folk. On each train ladies, with the gentlemen who may be travelling with them, are favoured with separate carriages. Most people have seen an illustration of an American railway engine, and will remember what a cumbersome piece of machinery it appears. In front is placed a cowcatcher, upon which it is no unusual thing to find a sheep or hog, dead or dying. The engines and carriages are fitted with eight wheels, in two sets of four, each of which set swivels like the forewheels of an ordinary farm waggon. This provision is made in consequence of the curves on the different lines, which are often very sharp. On the top of the engine is placed a bell, which is used instead of a whistle; to this bell is attached a cord, which passes through the cars, and thus is established a communication between the passenger, guard, and driver. On American railways the trains do not run at so great a speed as in England. It is a notable fact that in America

ministers of religion are charged twenty-five per cent. less for their tickets than in the case of other persons. On some railways clergymen of all denominations are conveyed free. It is not unusual for a company to grant a bishop a free pass over all its lines. On the Union Pacific Railway dining-cars are attached to the trains, with the adjunct of a kitchen; there is also a saloon, or drawing-room, with an organ for those who are musically inclined. The travelling on this railway has been compared to life in a hotel in some country suffering from chronic earthquake.

An American has projected a most singular railway to pass through the streets of New York. It is to consist of an endless moving footpath elevated on strong iron pillars placed along the street over the pavement. To these pillars are attached the metals for carrying the platform, the motive power to be in the shape of engines placed underground. On one side this platform is intended to go up, and on the other side down the street. The inventor points out that supposing the platform to be travelling six miles an hour, and at the same time a man walks four in the same direction, he has travelled ten miles. The invention certainly has the merit of novelty, but its practicability would seem to be somewhat doubtful.

XIX.—CONCLUSION.

Railway systems present the most marvellous combination of commercial enterprise and engineering skill the world has yet seen. The benefits they have conferred are incalculable. Although so much has been effected, there is much room for development, as well as for improvement. With regard to development, there are many parts of the country in need of railway accommodation, and it is not too much to hope that, ere long, some method may be adopted for the construction of cheaper railways in those districts where, either from the nature of the country it would be impracticable, or, on account of the enormous expense necessary, it would not pay to construct lines as they are now usually made.

The tramway system, which is rapidly extending in London and some of our large provincial towns, would, if introduced into some of our more important villages, prove a great boon. There seems no reason why tramways should not be introduced in this way to a very considerable extent, and worked in connection with railways. By such an arrangement our means of communication might be rendered so complete as to meet the utmost requirements of everybody. In the way of improvement, we may also expect that much will be done to make the modes of signalling more efficient. Several of the large companies, notably the London and North-Western, Midland, and Great Western, have recently paid more attention to the comfort of passengers. New third-class carriages have been introduced, many of which are fitted with padded seats, curtains, and racks for umbrellas and hats. This is certainly an improvement which was much needed. In this direction, however, much more might be done, particularly with regard to the lighting and warming of the carriages.

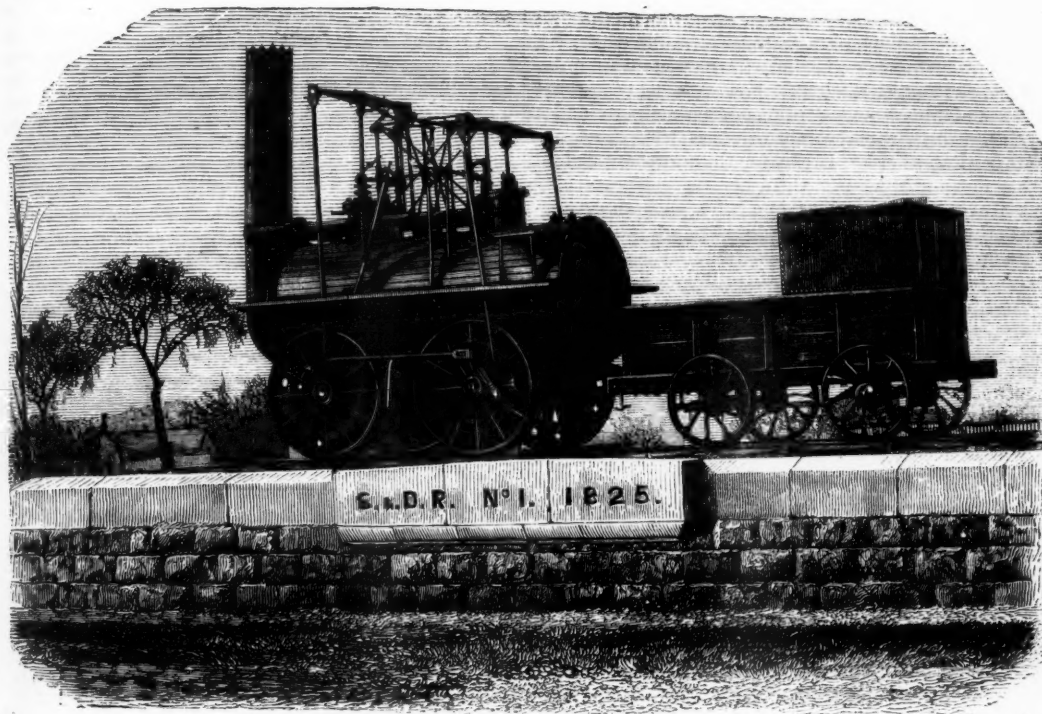
Many a railway traveller who, during a long night's journey, has been vainly endeavouring to seek repose, so difficult to obtain even in many of the first-class carriages, as now constructed, has doubtless had within his breast an ardent desire that he could speedily be transferred to some vehicle in

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which it would be possible to sleep comfortably in a normal position. At length, however, the era of sleeping-cars in England has arrived, for a short time ago a representative of this long-looked-for addition to our railway communication arrived at King's Cross station, London, after a successful run from Scotland. The "Daily News" thus describes it:—"The new sleeping carriage was built for the North British Company by the Ashbury Railway Carriage Company of Manchester, and is a model of good taste, and of elegant and durable workmanship. It is thirty feet long, and seven feet six inches wide, outside measurement, and is six feet ten inches high in the centre inside. At one end of the carriage is a luggage

now in general use. Continuous brakes actuated by electric, and others by steam power, have been tested with considerable success. The Westinghouse pneumatic continuous brake, which is in extensive use in America, bids fair, however, to be the one which will be most favourably received. Want of space forbids our giving a lengthened description of this apparatus. Suffice it to say that it has been tried with favourable results on the London and North-Western, Midland, and other lines. With this brake in use it has been found that a train, when travelling at a speed of some forty miles an hour, can be brought to a standstill within a hundred yards.



GEORGE STEPHENSON'S EARLY ENGINE "LOCOMOTION."

compartment; at the other, an ordinary second-class compartment, the central portion being devoted to the sleeping accommodation. This consists of two commodious saloons, which are each fitted for three first-class passengers. These saloons are connected by a lobby or passage, off one side of which opens a well-arranged lavatory, off the other a water-closet. The lavatory is furnished with a large mirror, a lamp, a tap for filtered water in connection with a filtering cistern on the roof, a marble slab and wash-bowl, towels, combs, brushes, and other toilet requirements." The good example thus set has quickly been followed by other companies; the Midland, for instance, determined not to be second in the matter, has arranged with Mr. Pulman for the supply of a number of splendid sleeping-carriages such as used in America, and with which it is said nothing that we have seen in this country can be compared.

The question of brake power is now receiving considerable attention, and numerous inventions have been brought forward to provide for the growing necessity of some more efficient arrangement than is

Some arrangement is needed for a communication between the passenger, guard, and driver, which can be promptly and effectively put into operation. The cord system, the plan most generally used, has not been found to fully answer the purpose, and the other contrivances which have been adopted have, in some respect, failed. The Board of Trade has, we believe, taken the matter in hand, and instructed the different companies to make some efficient provision of this description. The general introduction of some thoroughly good contrivance would often be the means of preserving passengers from danger and preventing impending accidents.

As the extension of railways has proceeded, improvements in every department of the system have been made. The bold step taken by the Midland Company, and followed by some other companies, of booking third-class passengers by all trains, was certainly a step in the right direction. The result of this arrangement has been that during the six months ending June 30th, 1872, the number of third-class passengers conveyed on three of the

largest railways in the kingdom reached the following numbers:—

London and North-Western Railway	12,672,404
Midland Railway	7,263,762
Great Northern	3,792,318
	<hr/> 23,728,484

In 1871 the numbers were—

London and North-Western Railway	9,824,428
Midland Railway	5,845,270
Great Northern Railway	2,768,734
	<hr/> 18,438,432

showing an increase of 5,290,052, although the change in question only came in operation on the first day of April. The second-class traffic was as a natural consequence affected, to the extent of a decrease of 1,299,501. This, however, leaves a net increase of about four millions of passengers, and a net increase in the receipts of £147,164. The advantage thus afforded is greater than appears at first sight, inasmuch as the third-class passengers may now travel as quickly as one who pays first-class. That the companies have to rely on third-class passengers for a very large portion of their revenue is shown by the fact that in 1870, out of 330,004,398 passengers conveyed, 224,012,194 travelled third-class. Third-class fares have also been introduced into the tourist system, thus bringing the enjoyment of a summer tour more within the reach of thousands who have been hitherto precluded from such a pleasure. In connection with excursionist arrangements on our railways too much cannot be said in praise of Mr. Cook and Mr. Gaze, who have done so much to popularise the system. Their arrangements now include almost all the chief places of interest. Mr. Cook has, to crown all, conducted a trip round the world. These gentlemen not only give all the information they can, but either accompany parties of tourists themselves or send one of their staff. They pay your fare and your hotel bill, and attend to your luggage. In fact, all you have to do is to tell Mr. Cook or Mr. Gaze where you want to go, pay your money, present yourself and luggage on the appointed day, and make up your mind for thorough enjoyment.

Much has been said and written as to reform in connection with the working and management of our railways. Some favour intense competition, others advocate amalgamation, while a third party, and that a somewhat powerful one, recommends the acquisition of the whole system by the State. In the year 1844 it was contemplated by the Legislature that at the expiration of twenty-one years it might be necessary to revise the policy on which railway legislation is founded, and an Act was passed in that year giving Government the power, on certain defined conditions, to purchase all the railways in the United Kingdom which from that time forward might be constructed. In consequence of proposed extensive amalgamations, and from other causes affecting the public interest, a joint committee of the Houses of Lords and Commons was appointed in 1871 to receive evidence upon the subject generally. The managers of nearly all the important railways were examined, as well as a number of gentlemen representing the various interests of the community. A most elaborate account of the proceedings of the committee was issued last year, and

during the present session of parliament a Bill has been introduced by Government which embodies some of the principal recommendations made in this report. The Bill provides for the appointment of three commissioners and two assistant commissioners, to whom are to be referred any disputes which may arise between railway companies and the public, or between the companies themselves. Provisions are also made for the transfer to this body of certain powers hitherto exercised by the Board of Trade. There are not wanting those who predict that this scheme will be a failure, and who contend that some bolder measure should have been introduced. However this may be, the proposal seems for the present to be only experimental, for its operation is limited to five years.

As a railroad for the future, an American has issued a scheme—perhaps somewhat visionary—for a line from the Atlantic to the West, to be built with a gauge of *thirty* feet. The engines are to be constructed so that, by a slight transposition of the machinery, they become steamboats. The inventor expects to attain a speed of one hundred and twenty-five miles per hour on land, and twenty-five miles per hour in water!

A hundred years ago the idea that steam should form a motive power was considered as utterly incapable of realisation. Is the idea altogether Utopian that a hundred years hence some new and powerful force may be brought into action, such as to surpass even the power of steam? In fact, this contingency was seriously admitted by a man so practical and unromantic as the present Lord Derby, in giving his voice against the proposed purchase of the railways by the Government. Such an agency would, perhaps, be no more wonderful to us than steam was to our ancestors a century ago.

In conclusion, by way of contrast with later developments, we invite the attention of our readers to the accompanying illustration, a view of one of the earliest locomotives constructed at Newcastle by the late distinguished engineer George Stephenson. It was the first one that he supplied to the Stockton and Darlington Railway, which our readers will remember was the first line opened for public traffic in this country. After running for more than thirty years, the "Locomotion," or No. 1 engine, was released from its labours, and was appropriately placed upon the platform which it still occupies opposite to the Darlington station. The old "Rocket," the renowned locomotive built by the Stephensons, which created such a sensation at the opening of the Liverpool and Manchester Railway, is now, as we have already said, included amongst the national treasures at South Kensington. An equal amount of regard has not, however, been shown for all the early efforts of George Stephenson's genius. We learn from Mr. Smiles's "Lives of the Engineers," that one of the very first of the locomotives made by Stephenson was broken up, not many years ago, and was sold as old metal for the sum of £13; and we have ourselves seen, drawing trains of coal trucks over the colliery railway at Wylam, on the Tyne, a locomotive of the very earliest type, which we believe was constructed by Stephenson before all those above mentioned. We trust that some care will be taken to preserve this venerable engine. Whatever may be the value set upon it by its present proprietors, the time will certainly come when it will be worth much more than its value as old iron.

ANCIENT NEEDLEWORK.

AT the South Kensington Museum there has been for some time an exhibition of old needlework, containing many curious and valuable specimens of handiwork. Beginning with ecclesiastical needlework (chasubles and various vestments, altar-cloths, desk-covers, and the like), the collection comprises examples of work from the thirteenth to the close of the eighteenth century, the year 1800 being the limit of date. We gave in a recent "Leisure Hour" an engraving of a remarkable piece of tapestry, wrought by the needles of Mary Queen of Scots and her attendant ladies. In the South Kensington Museum specimens of Queen Mary's needlework may be seen, and also of Queen Elizabeth, of Sarah Duchess of Marlborough, of Amy Robsart, of Miss Linwood, and other notable persons of different ranks and periods. The very catalogue is an interesting historical study, apart from the relics and works which it describes.

To appreciate the collection it must be seen; and if it is to advance the object professed—"the interest of art, education, and the employment of women"—much study in detail will be required. At present we confine ourselves to some remarks on needlework of still greater antiquity, and wish to say a few words about the place which this art holds in records of earlier times than this exhibition includes. And, that this paper may not be skipped by male readers, I beg to observe that needlework is of more consequence historically and morally than a casual observer would think. "Mere woman's work" might be the ordinary man's verdict. True, but then woman's work in all its branches always must be of great consequence to the community in which she dwells.

It is a noteworthy fact that the rise and decline of the practice of needlework has been associated with the rise and decline of the social position and moral character of English women. In the middle ages needlework was almost the only resource of ladies and their handmaidens. In the days of Elizabeth learning came into vogue, but needlework was still diligently pursued. In the licentious days of Charles and James needlework fell into disrepute, except amongst the Puritans. In Queen Anne's time, when female morals improved, needlework was again in fashion, and we may be assured at the present day that a woman, be she gentle or simple, has no greater safeguard against frivolity, vanity, and absolute vice than habits of industry, and above all a taste for and skill in needlework. It is to her a resource at all times; it is a comfort to all around her; and a vast saving of expense in a household. Not that a woman is to be expected to drudge out her life over sewing; but besides what she actually does herself she needs a perfect acquaintance with the art in order to instruct her subordinates in her requirements, to cut out, to plan, and to remedy faults.

Having said so much for the utility of needlework we will indulge in a little gossip about what the women of old did in this way. The use of the needle is certainly one of the oldest of the arts; and its origin is involved in some obscurity. We know that the first woman could not have employed such implements as we use. We cannot doubt that the stalks

or fibres of plants intertwined, or still more likely long threads of strong grass, bound the foliage together for primitive garments. We know also that at a very early period not only vegetable materials were thus used, but the skins of animals were adopted for clothing. How in these times needlework was done has been a matter of much surprise, for many ask, whence came the needles and the thread? The islanders of the South Seas are very clever in the construction of some of their articles of clothing, and they use, even to the present day, needles made of fish bones. The ancient Britons, when first visited by the Romans, used the small bones of animals sharpened at the points, as well as fish bones, for such purposes; and for sewing garments of skin and leather it is recorded that the sinews of animals were used, as they still are by Laplanders. We talk much of modern improvements, but we fancy these skins sewn with sinew must have equalled in strength and durability any modern work.

We have no reason to doubt that needles of metal were made in the fourth generation from the Fall, if not before, for attention to the records of Scripture will demonstrate at how very early a period in the world's history the useful arts were developed. Jubal was the inventor of musical instruments. Zillah's son, Tubal-Cain, was "an instructor of every artificer in brass and iron" (Genesis iv. 22). It is most probable that Tubal-Cain, seeing his mother and his sister Naamah at their laborious work with fish bones or wooden skewers, fashioned more convenient implements for them out of the metals on which he worked.

The first Scripture record we observe of dyed garments is Joseph's coat of many colours. It was evidently a costly and unusual thing in the patriarch's tent, as it so signally aroused the envy of his elder brothers, many of them married men and fathers. But then they lived the primitive life of shepherds and farmers, who made for themselves all they wore. Egypt then was at the height of her luxury. The garments of her great men and princesses were resplendent with colours and embroidery. Indeed, we may suppose that even before the Flood extravagance in dress was amongst the sins of depraved people, because it is always one of those sins which accompany the more serious vices of luxury and debauchery. No doubt, also, gorgeous toilettes were worn in the doomed cities of Sodom and Gomorrah. That the rulers and great men of Nineveh indulged in costly apparel is evident from the sculptures time has so wonderfully preserved to us.

Inspired writers both of the Old and New Testament have not now and then disdained to mention the ordinary work of women. It is recorded in the book of Samuel that "Hannah, his mother, made him a little coat," and this simple fact, this ordinary offering to the child, whom God himself had held converse with, is not considered unworthy of a place in the Bible. Again, Dorcas, who worked for the poor, was restored after death to life by St. Peter, around whom "all the widows stood weeping and showing the garments which Dorcas had made whilst she was with them."

The only elaborate description of needlework in the

Bible is of that made by the Hebrew women to decorate the Tabernacle and the priests' dresses. The Egyptians excelled greatly in fancy needlework, and we cannot doubt that they made the Hebrew women useful at this art during their state of bondage. At the period of the building of the tabernacle the priests' ephods were to be made "of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work."

Here is a brief extract from the ample directions as to the needlework for the sacred services and for the priests:—"And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about. . . . And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework. And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets thou shalt make for them, for glory and for beauty (Exodus xxviii. 33, 39, 40). Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubim of cunning work shalt thou make them" (Exodus xxvi. 1).

This curtain is elsewhere more particularly described as being of linen entirely, on which the most skilful of the Hebrew ladies embroidered cherubim with scarlet, purple, light blue, and gold thread. It is very possible that the work was of the kind we now call *appliqué*, and the coloured figures daintily embroidered with the gold thread, which was solid bullion beaten out so fine that it could be even woven. The women had devoted their bracelets and other gold ornaments to the purpose, and every one who had cloth of the beautiful dyes named also made an offering of it. Besides this, "all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose hearts stirred them up in wisdom spun goats' hair." The linen embroidered made the inner covering of the temple. The spun goats' hair was the second covering, and above were skins, such as the Arabs still use for their tents.

Solomon echoes the words of Moses when the latter says that "all the women that were wise-hearted did spin with their hands." We have not yet in all these lengthened centuries been able to improve on the wisdom of Solomon, who held his special gift from God. And this is Solomon's sketch of a good woman; "Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool, and flax, and worketh willingly with her hands. She layeth her hands to the spindle, and her hands hold the distaff. She is not afraid of the snow for her household: for all her household are clothed with scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple. She maketh fine linen, and selleth it; and delivereth girdles unto the merchant. She looketh well to her household, and eateth not the bread of idleness."

This is the description of a rich woman. She wore purple and silk, the latter commodity so dear that we presume the purple must have been merely silk embroidered. Heliogabalus was the first man, history tells us, who wore a dress entirely of silk, and the

Emperor Aurelian refused one to his wife on account of its cost.

Leather and quill embroidery are thought to be the oldest kinds of needlework, and are still executed by the Chinese, Canadian Indians, and the Tyrolese. The natives of the Sandwich Islands formed their chief dresses of quill embroidery. Embroidery with thread or silk is said to have been invented by Attalus, King of the Phrygians, and the name of Phrygian became synonymous with "an embroiderer." The first style of embroidery was flat; one of the most frequent stitches a waved line made by a succession of stitches, and one wave close upon another, so that a blank space could be covered. The waves were effected by little stitches across the centre of the others. The practice of embroidery is said to have given the first notion of architecture to the Assyrians, and with the Indians and Chinese to have preceded weaving, knitting, and painting. This kind of embroidery—the stitch we have described, known as flame stitch, and another stitch, a straight flat one—was used by the Chaldeans, Assyrians, Phoenicians, Indians, Chinese, and Persians. The most ancient Chaldeo-Assyrian bas-reliefs represent draperies thus worked with the needle; the Egyptian delineations, on the contrary, are evidence of the custom of working cross-stitch.

The origin of weaving was first the plaiting of mats as body coverings, and next the interlacing of boughs and wattles to form fences and huts. Soon from this sprang the idea of interlacing threads.

We cannot help thinking that some of the poor bondmaidens must have had a hard time of it when under a greedy master or mistress, as there was no possibility of giving "warning," and no "Factory Act" in force; on the contrary, idleness, or supposed idleness, was corrected with blows, and even the life of the slave was at the mercy of the master or mistress.

The Carthaginians are mentioned as famous for the construction of nets; the Assyrian warriors wore trousers of crochet, and knotting was known to the Egyptians. The latter also made linen lace, which we shall describe presently; it is believed to be the only kind known to the ancients, laces made of thread, either with the needle or the bobbin, being the invention of the middle ages.

History ascribes to the Egyptians the honour of first raising needlework to an art; in spinning they were such adepts that some of their linen was so fine as to be called "woven air." They wove nets so fine that one would pass through a finger ring, and one man could carry nets enough to encompass a whole wood. Amasis, an Egyptian king, had a corslet of linen every thread of which was composed of 365 fibres, and another, nearly as fine, richly embroidered with gold. Linen, both interwoven and profusely embroidered with gold, was a favourite article with the Egyptians for garments, scarves, sails, and handkerchiefs. The gold thread was made of the pure metal beaten out to an exquisite degree of fineness and subtilty. It is a curious fact that although linen was so much used by the Egyptians and Romans and Greeks, it was unknown in England in the middle ages, when linsey-woolsey was used next the skin for under-garments, and a degree of uncleanness prevailed, unknown to the bath-loving ancients.

The Egyptian ladies executed a good deal of "church work," as they would have called it had they known our modern language, in the way of

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costly robes for the idols. The ladies' over-dresses also were very gay, partaking of the nature of chintzes; the inferior ones were merely stamped, the richer kind interwoven with gold threads, and the most costly of all hand-embroidered with the precious material.

It was also the fashion amongst this luxurious people of the Nile to embroider the sails of their pleasure-boats. Some were wrought in gold on white linen ground; these were checked or striped in colours, and afterwards embroidered; not a few were painted; others again, notably those used in religious ceremonies, had gold-embroidered borders, and were otherwise simply white.

The Egyptians carried on a considerable trade in embroidered sails, and indeed all kinds of embroidery, for which they were celebrated. We may verify this fact by reference to Scripture, where Ezekiel, addressing the Tyrians, says: "Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail" (Ezekiel xxvii. 7).

Chairs and ottomans also bore coverings of fancy needlework done by these ancient ladies with coloured wools or gold; and embroidering handkerchiefs, which were frequently interchanged as tokens of friendship, was also a favourite recreation.

Some of our readers may be acquainted with a curious kind of insertion work familiar to our great-grandmothers, and partially revived amongst us recently, which is executed by drawing the threads one way from linen, and forming stitches by sewing over the remaining single ones, and they will perhaps be surprised to learn that this also was an Egyptian amusement.

Specimens of Egyptian linen and embroidery can be seen in the British Museum. That bead-work was in great request among them we learn from the fact of the mummies being encased in nets made of turquoise blue beads, and shaped to fit the body.

The Greeks and Romans held needlework and all domestic duties in great esteem, and the implements pertaining to such matters were always borne in solemn procession before the bride at marriage ceremonies. They had a fable amongst them that Minerva, the goddess of wisdom, invented and first taught women the arts of spinning, weaving, and needlework. The ladies of classic memory, or at least the handmaidens, worked not only at spinning, but at the loom, forming tapestries with large pictures on them. How much the mistress did was, of course, then as now, optional with herself, but she took care that her female dependents should not be idle. Thus were histories of battles and heroic deeds celebrated. Homer pictures Andromache making a handkerchief wrought on both sides with bright coloured flowers whilst Hector is away on the field of battle.

A good share of needlework was appropriated to costume. The tunics of the Greeks were wont to be richly embroidered, and in the days of Roman luxury the toga bore similar emblazonments of feminine art. The simpler ornaments of Roman and Greek dresses were bands of different coloured materials sewn on in numbers varying from one to seven, either plain or in devices. The luxury of the toilette, however, soon increased till we read of men, women, and children of the wealthy classes wearing dresses covered with embroidered trees, dogs, lions, panthers, flowers, human beings, etc. Amongst the Christians, subjects from sacred history were used. There is much outcry amongst the critics of the pre-

sent day about modern dress. What would they say could they see such grotesque figures as these flocking along our London streets?

The Greek and Roman ladies also dedicated rich garments of needlework to their idols; and there is a story told of a beautiful peplum (a large mantle) hung up as an awning in the Temple of Minerva for five hundred years. It was covered with a variety of designs wrought in gay colours by the needle.

The Babylonians and the Medes set great value on the embroidery work of women. The Persians, however, although they valued costly garments and indulged extravagantly in them, considered needlework derogatory to women, especially wool-work, and employed men and female slaves upon it. The Emperor Alexander unconsciously greatly insulted the mother of Darius, the Persian, by making her a present of some exquisitely embroidered robes, and telling her she might instruct her grandchildren to copy them. The offence, however, was removed when he explained that not only was needlework considered an honourable occupation in his country, but that his own royal sisters had been at the pains to embroider those he had given her.

THE WORKING CLASSES ABROAD.

X.—GERMANY (*continued*).

THE climate of Germany is not very different from that of England, though it is marked by a rather lower temperature in winter and greater heats in summer. An Englishman might wear the same clothing as at home, with the addition of some extra woollen garment during the cold weather. The Germans have a habit of closely wrapping up the throat on going out into the cold air from their hot, stove-heated rooms, but it is questionable whether the practice is productive of advantage. The cost of clothing in Germany, looking to the quality of the materials used, is certainly not less than in England, and may be rather more. The respectable mechanic generally takes pride in a neat appearance—the Saxon workmen especially being noted for the superiority of their garb on Sundays and holidays.

In matters sanitary the Germans do not seem to have kept pace with the march of modern improvement. Of drainage the district municipalities appear to know practically but little, and not to care to know much. The system of disposing of the refuse of the towns is to collect it in closed cesspools, so that in narrow streets and alleys the vilest smells constantly prevail; and when the refuse is removed in open carts, as it often is, by the peasants, the odour during the operation is horrible. They have a theory, that if the soil is not allowed to remain long enough to decompose, it does not breed disease, and, however disagreeable it may be, is not hurtful. The theory does not, however, justify itself by results, for though the open country is generally healthy, some of the towns and cities show a high rate of mortality—so high, indeed, in some parts as to rival the death-rate of places visited with cholera or pestilence. In Dantzic, for instance, the mortality for nearly forty years together averaged over thirty-six in the thousand annually, and was but slightly increased when the cholera came in 1867: this rate is nearly double that which prevails in some of our English towns, and is fully one-third more than that

of London. Such death penalties are usually the punishment of neglect and uncleanness; and we may remark that the want of means of cleanliness would be severely felt by an English married operative, for he would find no water laid on in his dwelling, and his wife would probably have to fetch the needful supplies from the nearest pump or fountain, there to take her turn among a crowd of the native women all waiting to fill their vessels.

Education, as we have already hinted, is almost universal, mainly because it is cheap, and, if necessary, gratuitous; and in many of the states, as in Prussia, it is compulsory. It does not cease with childhood, but is carried on during apprenticeship in the "fortbildungsschulen," or schools established for the further education of young workmen when they are no longer compelled to attend at the primary schools. In these advanced schools each pupil studies what will be useful to him in the career he has chosen. In Saxony the evening schools impart education of a high character, having classes for chemistry, geometry, geography, history, book-keeping, and practical mechanics; further, all kinds of drawing are studied from models, as well of ornamental subjects as of machinery and implements of various kinds. Instruction in mathematics is considered most important, and no labour or expense is spared in carrying it out thoroughly.

The quality of the work done by German artisans is on the whole very good, and the work is honestly performed. The German does not work so fast as the Englishman, but he has "an infinite capacity for taking pains," and will satisfy his conscience with a job at any cost to himself rather than scamp it or slur it over. So strong is this noble instinct in some men that they prefer to lose money by turning out well-finished work rather than earn more by taking less pains. They cannot work at high pressure so long as Englishmen can, nor do they economise time so carefully—both which defects, perhaps, might be laid to the charge of the long hours they labour. The Saxons are among the most careful of German industrials, and have signalled their skill in the exhibitions both of London and Paris. *Apropos* of this part of our subject (the quality of work) we may quote a suggestive passage from the report of Mr. George Annesley relative to Hamburg, where above 100,000 persons are dependent on the exercise of handicrafts of various kinds. "There is," he says, "a superior class of workmen in Hamburg who are credited with the possession of a sense of honour and responsibility in the execution of their duties, namely, the '*quartiers-lente*,' or warehousemen, a body of men peculiar to Hamburg, whose work combines the receiving and delivery of cargoes, and the weighing, assortment, and repacking of goods received from abroad, previous to their transmission into the interior of Germany or reshipment to foreign countries. There are about 500 or 600 of these men, who work together in companies of four or six men each, employing labourers to help them occasionally. One of the number usually takes the lead and the general responsibility, but is otherwise on an equality with his partners as regards position and share of the proceeds. The co-operation of workmen in this way for the supply of manual labour to the mercantile community is one of the characteristics of Hamburg, and might with great advantage be introduced into England, where, as in Rochdale and other towns, the co-operative principle

has hitherto been confined to manufactures of various kinds. The system works very well here, and, as these men have an extensive knowledge of the quality of goods, and are upright and trustworthy in their dealings, they enjoy a more elevated social position than is the case with any other body of men personally engaged in manual labour."

All the reports from consuls on the subject of labour in Germany agree in affirming that there is little or no prospect of an English workman's bettering himself in a pecuniary sense by seeking employment in that country. If gain be his object he had better stay at home, or migrate in some other direction, unless he can first procure an engagement at wages that suit him. There are Englishmen at work in Germany, and in the receipt of good pay, but these are nearly one and all men who are taking the lead in works or factories where their supervision is indispensable, and it is only so long as they are indispensable that they are retained. German employers do not like the English rate of wages, and they are very apt, so soon as they find they can get on without the Englishman's help, to make his place uncomfortable for him, so that he may be induced to leave of his own accord. If there exist a written contract, legally drawn up and duly witnessed, the workman will be safe from arbitrary dismissal; but if he is really not wanted, he may find himself ill at ease notwithstanding. On the other hand, there are many things to be learned in German factories and workshops, and it may well answer the purpose of an industrious and observant workman to copy the example of the Germans themselves, and "wander" for a season through the industrial centres of the land, picking up what information he can, and mastering the technical methods that may be of use to him. If his contact with the German artisan, and the conviction which, if he is honest to himself, he will be sure to entertain—namely, the conviction that the German workman is his superior educationally and intellectually—should cost him some mortification and regrets, he will be none the worse for that, and may return home a wiser man.

There are at the present moment, unhappily, reasons enough, independent of the question of wages, why an English workman should not betake himself to Berlin. Since the publication of the consular reports from which we have summarised the above, accounts have come to hand, published by the Germans themselves, of a condition of affairs existing in their capital, which probably has hitherto been hardly paralleled in the history of civilisation. House accommodation is so scarce and so dear that nearly 170,000 persons have to pack into about 15,000 rooms, or more than eleven in a room; and these inmates are often so brutal and demoralised that landlords try all means to get rid of them. If ordered to quit they refuse, and when the house is dismantled, and they are turned into the street, they camp under the shelter of a wall, parading their squalor in the public eye.

A well-known German writer attributes much of the increase of vice and crime to the influence of the Berlin stage, which appears latterly to have become utterly corrupt—at least if we are to believe Herr Wachter, who in a recent speech declared that every evening in the popular theatres, marriage, morality, and religion were trampled under foot, amid the exhalations of beer and tobacco, and the laughter of the audience. Another writer states that in Berlin

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men hang about the entrances to the civil tribunals and offer themselves to parties in suits as witnesses, for a consideration. Recently a scoundrel addressed a gentleman: "If you are looking for a witness, sir, take me, I swear at half-price, five silver groschen instead of ten." The editor of the "Publizist" warns his readers not to appear in the streets at night without a revolver. The woods and environs of the capital are said to swarm with thieves and vagabonds whom the police every now and then dislodge by making razzias on a large scale, in which several hundred armed men take part.

We would fain hope that there are some redeeming features behind this frightful picture. To what cause this revolting social chaos is to be referred we are not in a position to judge. It may be possibly that the sudden irruption of 200,000 persons, or thereabouts, into the capital since the termination of the war—of persons in good part consisting of discharged soldiers and camp-followers, too long used to license and plunder, may have aggravated evils already existing. Let us hope that Prussia will know how to deal successfully with this enemy also—an enemy more formidable than she can ever have to face on the frontier.

THE MOTHER'S DREAM.

THE literary coincidence to which we called attention in our June part (page 397) has brought us other communications, which will interest the readers of "The Tear-dimmed Lamp." A Glasgow correspondent sends a copy of a poem printed for private circulation in the year 1858, which was written by him a year or two earlier, and is "simply a version in rhyme of a beautiful story which he had heard as beautifully told in the year 1852, by the Rev. Mr. MacFarlane, then minister at Lanark, and now of Rothsay. That Mr. Grosart had heard the story, I had not," he says, "the shadow of a doubt, but never for one moment thought of imputing a petty plagiarism to an author of such high and acknowledged honour." We append this new version for further comparison:—

The Mother's Dream.

She lay on her pillow, and sobbed aloud,
As she thought of her infant child;
In her saddened heart fond memories crowd,
Of the silvery tones of his laugh so loud,
That had many an hour beguiled.

But alas! his little heart is still,
And her boy is away from her now;
And tho' in her eyes the hot tears fill,
She strives to yield to her Father's will,
And in meek submission to bow.

And now she has turned on her couch of rest,
And in silence is seen to weep,
Till the last tear-drop from her eyelid is pressed,
And 'mid her long lashes has found a nest,
And her eyes are closed in sleep.

But they open again in a dream of the night,
And she feels as if wafted away
By an angel guide, all robed in light,
Where the glory shed on her dazzled sight
Seemed the dawn of eternal day.

And while she was gazing, in calm delight,
On the heavenly scenes around,
An infant band glided past in her sight,
Their angelic forms were in robes of white,
As if bathed in a glory profound.

The holiest music was wafted along,
And sweet incense floated by,
For their infant voices were swelling strong,
As they joined their Hosannas in heavenly song,
And they waved their torches on high.

With a mother's anxious look she gazed,
To see if her boy was there;
But not 'mid the voices in anthems raised,
Nor amid the torches of incense that blazed,
Could she see her boy so fair.

And now the procession is nearly done,
When another look she cast,
And then with a joyful heart she has run,
With a mother's fond clasp has embraced her son,
For he came—the very last.

But she started back, and a sigh she raised
As she looked on her angel boy,
For his torch was dark, while the others blazed—
No heavenly songs, while the others praised,
Did his infant lips employ.

With a troubled voice, she asked him why?
And she listened with anxious ears;
He calmly looked up, with a calm reply,
"How can I sing, or my torch burn high,
When 'tis wet with a mother's tears?"

She awoke, and now she felt all resigned,
The dream had been sent by God;
And she fervently thanked him that love so kind
Had assuaged her grief, and had freed her mind
From sorrow's unbearable load.

Another correspondent writes: "I was much struck with a poem which appeared in the March number of the 'Sunday at Home.' About twelve years ago an old friend nearly eighty years of age, but still alive, told me the dream of the 'Tear-dimmed Lamp' in connection with her mother, who lost a little daughter under very sad circumstances. The child, being the youngest, was a great pet; she followed her mother out to milk one evening, for the parents kept a small farm near Bristol, and she could not be found that night, though diligent search was made for her. The next morning she was discovered dead in the field. My friend told me her mother's grief was uncontrollable till she was comforted by this dream. I think this incident occurred nearly seventy years ago."

Varieties.

SIR ROBERT PEEL.—At the inauguration of the statue of Peel at Halifax, Lord Houghton gracefully spoke of the enduring fame of the great statesman, and the gratitude felt towards his memory so long after his death. "It is this feeling which you re-echo twenty-three years after that day. Now, gentlemen, I think it is a much more touching thing

that you should have come here after that long time than that there should have been this statue and this meeting immediately after the event. Think of the great things that have happened in the world since that time. Think of the changes of State, and the mutations of circumstance. Think of the great Crimean War in which we were engaged, and for which we made so many sacrifices. Think of the terrible Indian Mutiny, in which we saved, by the valour and sacrifices of our countrymen, our great Empire in the East. Think of the mighty American War, that conflict which has ended in the firm establishment of the great American Republic over the Western world. Think of the mighty conflict between France and Germany, of which we have only just now seen the termination, ending in the establishment of that great central civilising Empire in the centre of Europe. Think of all these things having occurred; and yet through them all, and beyond them all, has gone your memory of the great deeds of Sir Robert Peel. We are not an ostentatious people; we are not in the habit of putting up memorial statues for any one who happens to strike our momentary fancy, or who served for a time our political interest. We are a people difficult to move in matters of that kind; and, therefore, when you have such a symbol as this of national reminiscences, you may be well assured that it is thoroughly deserved. I think there could be no greater proof of this feeling than the wonderful meeting you had here to-day. I own it was a great surprise to me, because I had not thought such an enormous multitude could have been collected together—something little short of 100,000 people—out of mere regard for the man who had died twenty-three years ago. My mind went back to his simple tomb in the small church of Drayton, where his son, the present Sir Robert Peel, has written over him what has struck me as one of the most affecting epitaphs I ever read. It is this:—"To the Right Honourable Sir Robert Peel, to whom the people have raised many monuments in many places, and his children have raised this where he lies buried." Our celebration to-day is perhaps the last public memorial to that great man. It may be that it will never occur again, but it will be to you a lasting honour—an honour among many which this great, wealthy, enterprising, noble, orderly town has been able to exhibit—that you have collected together the West Riding to do honour to the memory of Sir Robert Peel."

FIRES IN JUNE.—The month of June has always been remarkable in this country for unusually destructive fires. London, which has just been startled by the burning of the Alexandra Palace, was, on the same day sixteen years ago—namely, the 6th of June, 1857—in like manner roused to excitement by the destruction of Messrs. Pickford's premises at Chalk Farm, one of the most memorable conflagrations of the present century. But these are only two of several great fires that have occurred in this fiery month. Newgate was burned by Lord George Gordon's mob in June, 1780; the Opera House was burned in June, 1789; the Pantheon, Oxford Street, in June, 1792. On the 12th of June, 1811, half Bury Street, St. Mary Axe, was laid in ruins by fire, and fifteen houses in Red Lion Street shared the same fate on the 6th of June, 1823. At Wapping, in the days of Arthur Orton's infancy—namely, on the 16th of June, 1840—twelve houses were destroyed by a fire; and on the 8th of June in the following year Astley's Theatre, for the second time, was burned to the ground. On the 23rd of June, 1851, a large fire destroyed four hop warehouses near London Bridge, and effected damages to the extent of £150,000; and on the 5th of June, 1853, the works of the Gutta Serena Company near City Road were burned at a loss of £100,000. In June, 1858, two large fires occurred—one at Fresh Wharf, which destroyed £25,000 worth of silk, and the other, taking the form of a great explosion at London Docks, destroyed property to the extent of about £150,000. On the 11th of June, 1861, the Surrey Music Hall was burned down, and on the 22nd of the same month took place the famous fire at the wharves in Tooley Street, when Captain Shaw's predecessor, Mr. Braidwood, was killed, and about £2,000,000 worth of property was destroyed. On the 7th of June, 1862, a terrible explosion happened at a druggist's shop in Bishopsgate Street, by which two lives were lost, and on the same day of the same month two years later Meriton's Wharf, Dockhead, was burned. These are a few of our June fires. Many others might be added to the list, which as yet terminates with the disaster at Muswell Hill.—*Pall Mall Gazette*.

THE AGE WE LIVE IN.—You will hear incessantly of the advancement of the present age, and of the backwardness of those which have gone before it. And truly it has been a wonderful age; but let us not exaggerate. It has been, and it is,

an age of immense mental as well as material activity; it is by no means an age abounding in minds of the first order, who become great immortal teachers of mankind. It has tapped, as it were, and made disposable for man, vast natural forces; but the mental power employed is not to be measured by the mere size of the results. To perfect that marvel of travel, the locomotive, has, perhaps, not required the expenditure of more mental strength, and application, and devotion, than to perfect that marvel of music, the violin. In the material sphere the achievements of the age are splendid and unmixed. In the social sphere they are great and noble, but seem ever to be confronted by a succession of new problems which almost defy solution. In the sphere of pure intellect, I doubt whether posterity will rate us as highly as we rate ourselves. But what I most wish to observe is this—that it is an insufferable arrogance in the men of any age to assume what I may call airs of unmeasured superiority over former ages. God, who cares for us, cared for them also. In the goods of this world we may advance by strides, but it is by steps only, and not strides, and by slow and not always steady steps, that all desirable improvement of man in the higher ranges of his being is effected.—*Mr. Gladstone*.

REVELATION AND SCEPTICISM.—The world in all ages has been the scene of disputes and errors, and we ought to think ourselves happy, amidst so many clouds of contradiction, to have an unerring light to lead us the right way, I mean the light of revealed truth, which, in spite of all the efforts of infidelity, will never be extinguished. Religion, like the firmament, sometimes may appear obscured to us, but at that very time is not less radiant. The passions and senses are vapours which spring from our corruption, and intercept the rays of heavenly light, but the man who reflects, without being astonished or alarmed, waits the return of a serene and cheerful sky. We have seen the fogs dispersed which were raised by Celsus, Porphyry, Spinoza, Collins, and others, and we may be assured that those of modern philosophy will share the same fate. In every age some singular men have appeared who, sometimes by violence, sometimes by fanaticism, seemed to threaten the annihilation of Christianity; but they have passed away like those tempests which only serve to show the face of heaven more bright and serene. It is for want of principles of solid knowledge that some men are dazzled by sophistry, and the most trivial objections appear unanswerable to the ignorant. This world is full of mysteries, of which there can be no solution without revealed religion. It is revelation alone which can account to us for the immensity of that heaven of which the unbeliever cannot divine the use; for the miseries which we suffer, of which the mere philosopher cannot assign the cause; for the growing desires which agitate us, and which without religion we cannot calm.—*Ganganelli's Letters*. [The "Letters" of Ganganelli, when first published, soon after his death, obtained so universal a popularity as to excite the jealousy of Voltaire, who denied their authenticity. Some of his reasons were very foolish and trivial, but his authority has led the majority of critics to consider the letters spurious. If it be so, and if they were written by Ganganelli's biographer, M. Caraccioli, they certainly express the opinions and character of Clement XIV, a man of learning, integrity, and humility, and altogether one of the most liberal and respectable of the popes.]

SLAUGHTER-HOUSES IN LONDON.—Nearly thirty years ago an Act of Parliament determined that private persons should not be permitted to keep slaughter-houses. This decision will now be thought indisputable by all who have given even the slightest consideration to the public health of great cities; yet it was not adopted without a severe contest. The temporary existence of the private slaughter-houses, though they were recognised as an unwholesome abomination, was regarded as a necessity. The Legislature desired to make the change gradual and easy, to disturb no proprietary interests, and to put off the abolition till a whole generation of slaughter-house owners and butchers had passed away. The Act of 1844, which abolished the private slaughter-houses in London, was in this respect one of the most indulgent to private interests that Parliament ever passed. The term of toleration fixed in the Act expires in 1874, and next year, accordingly, private slaughter-houses, as the law stands at present, will cease to be legal in London. But, of course, vested interests grow up in private slaughter-houses as in every other abuse, and in time assert themselves. The slaughter-house owners and butchers of London have no doubt been encouraged by the very leniency of the treatment they received in the Act of 1844, and have persuaded themselves that by putting a bold face upon it, their nuisance may be prolonged.—*Times*.

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